

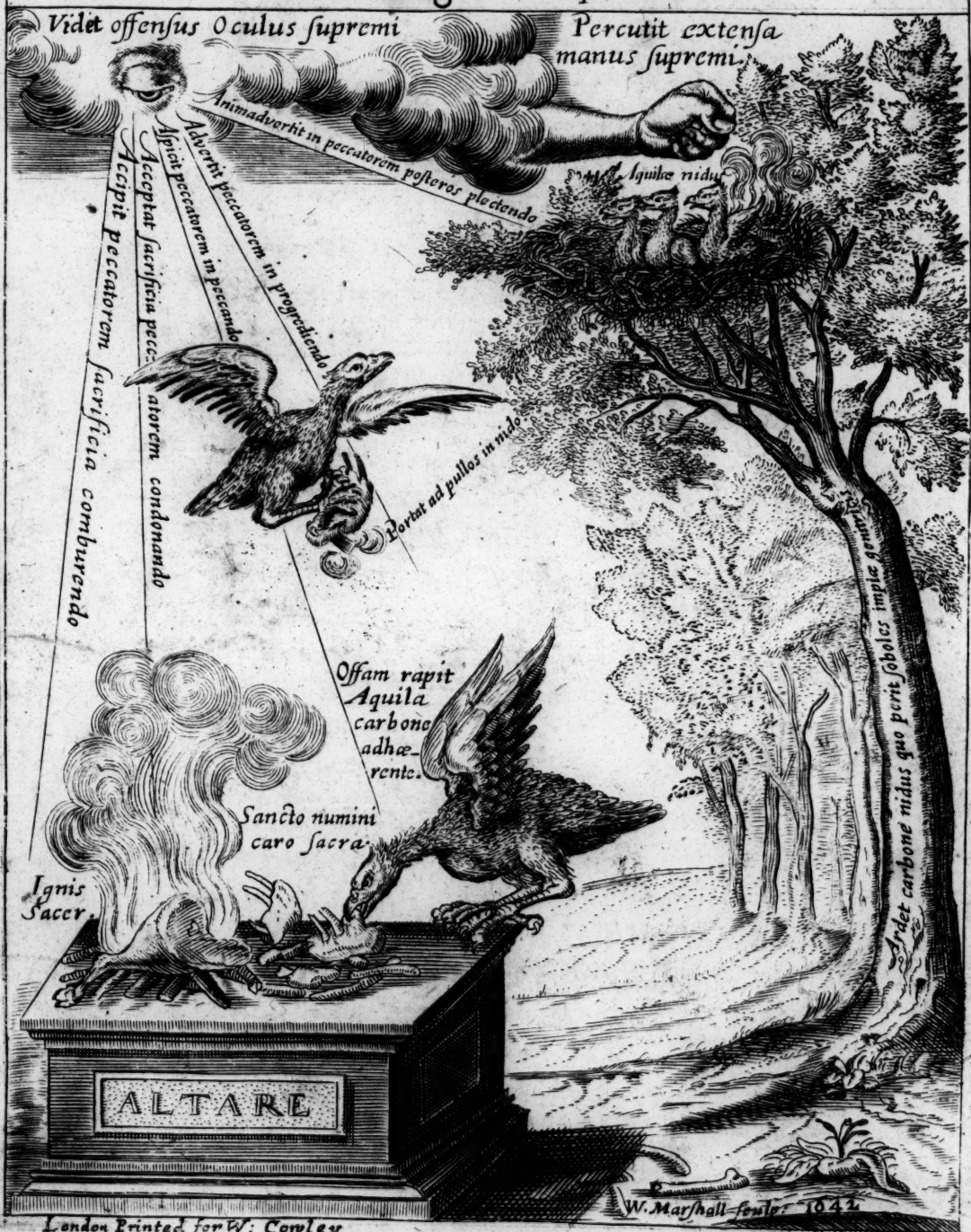
NOLI ME TANGERE

Is

A THINGE TO BE THOUGHT ON

Or

Vox carnis sacrae clamantis ab Altari ad Aquilam sacrilegam
Noli me tangere ne te perdam.



F. H. C. L. L. L. L. L.

CHURCH OF THE LIVING GOD

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NOLI ME TANGERE:

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A Thing to be thought on.



He Thoughts of one that hath no relation for the present, to, nor any expectation for the future from the Bishops, or Cathedrals, unless it be this; that the one would preach oftner in the other, & both of them govern and be governed better hereafter, then heretofore; labouring to advance the Gospell, to promote Religion, to oppose error in Doctrine, and viciousnesse in manners; that our Church may be called a Praise and Beautie all over the world, and become terrible as an Army with Banners, to all Hereticks, and Sectists, that, like Foxes, spoil our Vines, and like little Foxes destroy our tender Grapes. Which Reformation he prayeth for in a way of righteousness, that it may have the blessing of the just upon it.

Ælian hath this Story: When a certain boy who had *Ælian* stolen away a golden plate that fell from *Dianaes* *lib. 5. cap.* Crowne, was brought in Judgement before the *Areopa-* *16. Var.* *Hist.* *gita*: those Judges caused Cock-hall, Bones, Rattles, and the golden plate to be laid before the Child, in whom perceiving an inclination again to the golden plate, rather then to the Rattles, and other things more suteable to his Childhood, without pity to his infancy,

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Noli me tangere.

they condemned him to death as a Sacrileger ; thinking it fit to crop that sinne and wickednesse which they discerned to be in him, being yet but in the Blade and Herbe.

The Desires, Discourse, and Thoughts of some men are to abolish Episcopacy, and the Cathedrall Churches, and to take away their Lands, and to give them to the King, or to use them for the necessitie of the Commonwealth, or to mend with them the maintenance of preaching Ministers, or alienate them to some other persons or imployments, it matters not greatly with them to whom, or to what, so they can sweep the Clergie of their Revenue that remains as heretofore already hath been done in some other part of their Maintenance.

Now if the true cause of these Desires were discovered it would appear to be such a disposition of mind as was in *Elia*s Boy, and a naturall inclination to *Diana*s golden plate, as wise King *Henry* the eighth told a Courtier that was busie this way. Mr. *Fox* relates the Story in this manner.

After the riches and treasures of the Monasteries were brought into the Kings hands ; in the dissolving whereof many Cormorants were fed and satisfied ; yet not so fully but that in few yeares they began to wax hungrie again ; and no more being looked for out of the Abbies, they began to tickle the Kings eares with the rich revenues of the Bishops Lands ; and set Sir *Thomas Seimor*,, a Knight of the privie Chamber on work to promote it. He complaines in the Kings eares ; that Arch-Bishop *Crammer* feld Woods, and let Leases to enrich his wife, and her kindred, keeping little Hospitalitie, and that it was the opinion of many wise men,

men, that it were fitter the Bishops should have a yearly stipend in money out of the Kings Exchequer then to be troubled with the temporall affairs of their revenues being an impediment to their study & pastorall charge, and his Highnesse to have their Lands and revenues to his proper use: which beside their yearly stipend would be no small profit to the King. The wise King finding him by the sent, sends the Knight over to *Lambeth*, to bid the Arch-Bishop come over in the afternoon to the King, the Knight finds the Arch-Bishops Hall full of people, some of the poorer sort, others of indifferent quality: all the tables covered for Dinner for them, and being carried up to the Bishop, after his Errand done, the Bishop makes him stay Dinner with him amongst personages of good quality at his Table, which was furnished as might beseem a Prince. The Knight after dinner returns to the King, falls down before him on his knees, acknowledgeth the injury he had done the Bishop, being abused by the misreport was made unto him by others. O Sir, quoth the King, have you found out the truth now? He was a very varlet that told you that tale; but I perceive which way the wind blowes. There are a sort of you to whom I have liberally given of the revenues and possessions of the suppressed Monasteries; which, like as you have lightly gotten, so you have unthriftilly spent, some at Dice, others on gay apparel, and other wayes worse, I feare: and now you would make another Cheivance of the Bishops Lands to accomplish your greedy appetites: And so charged him he might heare no more of that matter: So farre Mr Fox. Now in these Catchpoles see the cunning of the Devill, that is called sacriledge the very unclean Spirit, that breathes the same motions now in the minds

of our Burres & Tenterhooks. Is he not a devout Devill and carefull of Gods Service, that it may be well performed by the Clergy? For, for this purpose he will take away their Lands, that they may follow their studies and not be encombred about them. Is he not carefull of the Clergie, that they may have an honest competent Stipend? Is he not carefull of the Kings profit, that he may have the Bishops Lands to his Highnesse use and commodity? The very spirit of many of our people at this time, to the same purpose, but in an higher degree of Sacriledge: for whereas they sought onely after the Bishop Lands, they seek after the Cathedrall Churches also, evill proceeding alwayes to more evill, and waxing worse and worse in time. But all these goodly pretences are Hypocriticall, and the masks of vile iniquity and holy Theft: for it was not the Clergies profit they looked at, for that they grudged them; neither the Kings commodity, for that was but their shooring-horne to draw him on to fit their foot; but it was their owne covetousnesse, by which they sought to satisfie their pride, riot, wanton and greedy lusts; being herein like unto the Master of their Art, the Traitor *Judas*, that grudging Christ the womans ointment, as a waste, would willingly have had it sold, pretending that it might have been given to the poore: not that he cared for the poore, but was a Thiefe, and carried the Bag: into which if he could have got the ointment he would have wiped the poore of it, and licked his owne fingers, which were already in Christ his pocker, and itched after *Maries* cost bestowed on his Lord and Master. Such were these Harpies and such are many now, talking in their very strein: who if they fail of their desired ointments, will not stick, rather then faile, to sell the Lord

Lord Christ Iesus himself, as *Judas* did, for thirtie pieces of silver. Now nothing is wanting to these mens deserved punishment, but a grave Bench of such Iudges as the *Ancopagite*, who adjudged the sacrilegious boy to death.

Surely, this is a mighty disgrace to the Religion we professe, that since the Reformation, all mens Thoughts doe runne, even in times of greater labour and learning in the Church, then heretofore, to pill and poll the Ministerie, and bring it to uncomely and deformed Beggerie; the sweetnesse of the bread of God, as *William Rufus* said, begetting a greater desire of it (since the statute of dissolution) even as the sucking of the sheeps bloud begets desire of bloud, and brings that desire in the Mastive, into a trade of ravening and devouring, after he hath once tasted the sweetnesse of it. So that as the old Patriarch *Jacob* said of his Children, when *Benjamin* was sent for by *Ioseph* into *Egypt*. *Yee have bereaved me of my children, Ioseph is not, and Simeon is not, and yee will take Benjamin also: all these things are against me.* So may the Clergie of *England* complain and say: yee have taken away my Tithe, and my glebe and many other profits are not, and now yee will take away the rest of my Revenue: all these things are against mee, may the Church of *England* say: unlesse, putting up that prayer of the Patriarch she prevail in it with God. *Now God almighty give me favour in the eyes of the men, that they may send back that that is taken away already, and let That alone that yet remaineth.* Gen. 42. Gen. 43.

Certainly, there is such a Sinne as Sacriledge to this day; and if this be not that sinne: I am deceived by *Solomon*: It is a snare to the man who devoureth That that is holy, and after comes to make enquirie, (id est) That which Prov. 30. 5.

which is consecrated and devoted, and so separate to any service of God in his Church, will prove a snare to that Man, now it is out of humane power by Donation to God, that shall, after such Donation, fall on Enquiries, whether such a Service or employment be needfull; and then concluding it is not, to alienate and take backe againe to humane usage, that that is thus devoted, and so devoure it: which was his intention, when he entred into his Enquiry.

Rom. 2. 21. Certainly the Sinne of Sacriledge is great. *Thou that abhorrest Idols, committest thou Sacriledge?* By which it appeares to be as bad at least as is Idolatry. And this place is specially to be noted, by them that pretend mainly against Superstition and Idolatry, and yet are hotly set for Sacriledge.

Idolatry hath beene ever bountifull in the service of Idols: *Thou hast taken my Flax and my wooll, my Corne and mine Oyle, my Silver and my Gold, and prepared them for Baall.* And we reade of decking and adorning of Idols in most costly manner. And we reade also of liberall and honourable maintenance for Priests that served about the worship of these Idolls. *Jezabell* allowed many hundreds of them an Ordinarie at her Table: And in the great seven yeares Famine of Egypt, when all the Egyptians lands were sold to *Pharaoh*, for bread, onely the lands of the priests *Joseph* did not buy; for the Priests had a portion of *Pharaoh*, and did eat their portion which *Pharaoh* gave them: wherefore they sold not their Lands.

Now this the Devill attempteth not to hinder, neither cries he out, *ad quid hac perditio?* because it advanceth his Kingdome. But Sacriledge with
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us. strikes at the root of Gods true service and religion, being a meanes in time to introduce Barbarisme, to destroy Learning, and to ruine the worship of the true God. And this is the reason why the Devill is so busie (hearing of a Reformation and purgation of the Church from superstitious Roman Dregs, which is as it were an abhorring of Idols) to advance sacriledge and set that on foot, as a thing well serving his turne, to strikewithall at root and branches of true pietie and religion, that it may not prove so much a Reformation, as a destruction thereof in the latter end. Which course *Julian the Apostata* himself thought fittest to extirpate the Christian Name, and Faith.

Certainly the sinne of Sacriledge is dangerous more wayes then one. Dangerous, it is to private men that commit it. Make them like a Wheele, as stub- *Psal. 83.*
ble before the wind, persecute them with thy tempests, 12.
fill their faces with shame, let them be troubled and
confounded for ever who said, *Let us take the houses of*
God to our selves in possession. *Ananias and Sapphira*
were smitten dead for this sinne. And *Peters* speech
teacheth us what it is, saying, *while it remained was it* *Act. 5. 2. 5*
not thine owne? and when it was sold, was it not in thine 10.
owne power? implying when it was once devored it *Ver. 4.*
was not in their powers to take it back againe: which
thing because they did, in keeping back part of the
price, they were smitten and perished with untimely
Death. And the punishment of *Achan* is notorious, *Ios. 7.*
that fortaking a wedge of Gold, and a Babilonish Gar-
ment from among the devored things of *Jericho*, was
stored unto death.

Dangerous is it also to more publick persons
even

even to the heads and principall members of the Common wealth, the Kings and Princes thereof. We reade how *Belshazzar*, in a great Feast sends for the golden Vessels which his Father *Nebuchadnezzar* had taken out of the Temple at *Jerusalem*, to drink Wine in them himself, His Princes his wives and concubines: Now at the very instant appeared the Fingers of an Hand, on the plaister of the wall of his Pallace, where he sate; which the King seeing, his countenance was changed, and his mind so troubled, that his joints were loosed, and his knees smote one against the other; and the Fingers wrote these words on the Wall, *God hath numbred thy kingdome and finished it; thou art weighed in the Ballance and art found wanting; thy Kingdome is divided from thee, and given to the Medes and Persians*: Then Mark the end of Sacriledge, in that night *was Belshazzar slaine*. Which present exemplary judgement fell upon him immediately upon the private misusage of the sacred Vessels, at his owne Table, that had been consecrated and devoted to the service of Gods Temple: And his Father *Nebuchadnezzar*, that brought them away out of the Temple at *Jerusalem*, was thrust by God out of his kingdome, and driven from the sonnes of men, and had his heart made like unto a Beasts heart and his dwelling was with the wilde Asses, and he was fed with Grasse, like Oxen, and his body was wet with the dew of heaven, till seven times, that is, seven yeares had passed over him.

And he that shall look into storie, shall finde fearfull examples of his justice, on Sacriledgers, who spares not Kings in his wrath, when they will sinne proudly, in this kinde against him.

Our owne Annalls tell us of King *William Rufus*,
and

and his Nephew the Sonne of *Robert* Duke of Normandy: both slaine, in hunting in that same Forrest, that the Conqueror, his Father, and Grandfather to his Nephew, had made, and himselfe had augmented, with the utter ruine of many Chappels, Churches, and Religious houses.

And it may be observed, That *Henry* the eighth (in whose time the Statutes of Dissolution was, and the Tythes alienated by Statute, in revenge of the Popes delaying his divorce, rather than for any other reason) was met withall by God: for all his posterity, though they came respectively to the Crown, yet were they written childlesse, and he quickly, in them, turned out of the Kingly possession, and the Crown transferred to a branch, that sprang from his Father *Henry* the seventh, under whose shadow we have had rest for many years, and have cause to pray, that God would make that branch to flourish, and blesse and water the Buds of it, that they may thrive and prosper in Princely vertue, Dignity and Honour, while the Sun and Moon shall shine in Heaven.

But the fore-mentioned Judgements on Sacrilegious Princes considered, doe discover unto us, That those that talke so much of taking away the Lands of the Church, and returning them to the Crown, from whence they say they came (and from whence, no doubt, but some of them came indeed) deale childishly with God, who expects our Vowes should be payd and kept: for he hath no delight in Fooles that are off and on, in and out with him: giving now, and anon taking away what hath been formerly given, like foolish Babes: and also deale injuriously with the King, seeking to enrich his Crown, with That that will shake it on his head, and endanger both himselfe, and his Royall Progeny and Posterity to such fearfull judgements as have beene executed, even on Kings, for similar

Eccles. 5.

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sinne. So that of such men, however their Fables please the Sacrilegious multitude, and what ever paint of Eloquence may seem to speak, of their Respects and Service this way for the King : yet Truth will never say of them, they be of the number of those, that, for the grace of their lips shall have the King their friend; who is wise, like an Angel of God, in discerning Sacrilege to be a sin detestable before God, and therefore holds it odious to his Princely Heart.

And it is dangerous also to the Common-wealth it self. This sin in *Achan* became not onely a snare to himselfe, in which he was taken, and held unto destruction ; but all *Israel* was troubled by the sin of that one *Achan*, and the Army of *Israel* discomfited, againe and againe, before the men of *Ai*, till such time, as, by their solemne humiliati-on, and the death of *Achan*, the Sacriledger ; the iniquity
Jof. 7. was purged, and the Lord appeased.

Neither let any man think, that this will take away the nature of sinne from the alienation of Church Lands, that it is done by a nationall Assembly of the States in Parliament ; whose proceedings and Sanctions must be by rule from God ; otherwise, they become more out of measure sinfull, than actions of like quality in private men. The Lawes of State are not therefore just, because enacted by the State ; but when they agree with the common Rules of Justice, that God hath given to every Sonne of Man. The truth is, many proud and foolish men doe Idolize a Nationall Assembly, as if it had not a superiour Rule, to which it ought to frame all its Actions and Degrees ; but, like a kind of omnipotent creature, (like the Pope to the Canonists) it were a Lord God upon Earth, and might enact, with Justice, according to its owne Vote and Will ; which is a singular dotage, a prophane contempt

tempt of God, the high and Sovereigne Law-giver, and a mightie derogation to the true worth, and pietie that is in the Breasts (of many I am sure) of our wise and godly Patriots ; who have so learned Christ, that they will make his will their Rule and Law, and his Glory their ultimate and finall aime.

It will not therefore, I say, take from Sacriledge the nature of sinne, that it is committed by a Nationall Assembly, giving their Sanction thereunto : but it will encrease the evill and make it a Nationall sinne, involving the Common-wealth therein. First, in her Nobility, as, Make their Nobles like *Oreb* and *Zeb*, yea, all their Princes like *Zebah* and *Zalmunnah*, that say, Let us take to our selves in possession the houses of God in the Land ; and lap up the Gentry, the Citizens, the Knights, and Burgeses, the whole Commons of *England*, yea the whole Nation in the sinne ; for so saith God, *Yee are cursed with a curse, even the whole Nation, for yee have robbed me ; and yee say, wherein ?* for they would not believe it, more, then many of our people at this present : yet God tells them, *They had robbed him in Tithes and Offerings* : A thing which Heathens would not doe to their Idolls : *will a man spoil his God*, saith the Lord ? that is, He will not : *Yet yee have spoiled mee, in Tithes, and Offerings*, saith the Lord of Hosts, that hath an Host to avenge him at pleasure, on the most mighty Sacrilegers : for he is stronger then the Hills or Mountains of Robbers. Adde unto all this, That it will make it the more sinfull in that it shall be committed by a Law ; which should be enacted for the prevention of sin and not for the commission. *Shall the Throne of iniquity have fellowship with thee, that frameth mischief by a Law ?* Shall not the people thus fall under the judgements which

Psal. 83.
12.

Psal. 3.8.
9.

Mal. 9.4

God hath threatned to them, that walke after unrighteous Ordinances, and the Law-givers themselves be branded, as *Jeroboam* was; that they make the people sinne?

Mich. 6. The Lord threatens the people thus, *Thou shalt sow much but thou shalt not reap: thou shalt tread the Olives, but thou shalt not anoint thee with the Oyle; and sweet wine, but shalt not drinke wine:* now see the reason of this

Vers. 16. threatning, *For the Statutes of Omri are kept, and all the workes of the house of Ahab, and yee walk in their Counsels, that I should make thee a desolation, and the Inhabitants an hissing.* And see the issue and danger of their naughty Lawes, as the Prophet *Hosea* sets it forth more fully in

Hof. 5. 10 the Law-makers themselves: *The Princes of Judah are like them that remoove the bounds, (id est, The Land-marks, to encroach on others Lands) therefore I will poure out my*

Vers. 11. *wrath upon them, like water: And in the people. They are oppressed and broken in judgement, because they willingly walked after the Commandement: therefore I will be to Ephraim a Moth, and to the house of Judah like rottennesse.*

And for any thing we know, the sweeping away of Tithes and Things consecrated heretofore, although by a Law, have brought some of the common pressures and calamities, for which there are such perplexed thoughts of heart, or, at least, have made our miseries the more heavy and grievous, from the hand of God.

However, certainly it is a thing inconsistent with Reason, That Things Consecrated to Gods service, in the intention of the Doner, although with some Error about the service, should be taken altogether away from God, and alienated to any private usage, and personall service of men incapable of attendance on any holy employment.

And it is a thing fencelesse, That any Law-man should have

have the Tithes, the onely maintenance, appointed by
 G O D to *Levi*, while his Tabernacle stood, for his ser-
 vice thereabout, and after to Christ in his Ministers, for
 their labour in his service, as long as Christ doth live
 which is for ever where one difference betwixt the Levi-
 call Priests and Christ, is placed in this, That they *Heb.7.8.*
 under the Tabernacle take Tithes that dyed; But here he
 taketh them, of whom it is said, *He liveth for ever.* Of
 which Text this is the meaning, *That Tithes are not a*
Leviticall and mutable maintenance, but the eternall main-
tenance of Gods service used before the Law, when the Priest-
hood was in the Father of the Family, for the provision of Sa-
crifices according to the intent of Jacobs vow; stated on Gen.28.
(not first invented for) Levie, during Levie's Service: But 20.
when the body came, which was Christ, and Levie with all his
typicall service, was to be abolished, then ceased not the Tythes
in right, (though in Practice, By reason of the Paganisme
of Princes, in whose dominions the Christian Faith
sprang up, they were not paid in the Church) but were trans-
ferred to Christ, and his Servants, and Ministers, to be
their Maintenance as long as Christ shall live, which is, for
ever. This seemes to me the true sence of the place:
 and indeed it is a sencelesse thing to think, That God hath
 left the Ministers of his Gospell, whose service is more
 honourable then that of *Levi*, both for clear Revelation *2 Cor.3.9*
 of Christ, and also for labour and paines: for the Levites *1 Tim.4.*
 were but Butchers to the Ministers of the Gospell; and *13. 5. &*
 their labour was bodily, that tended to the preservation *16. &*
 of their health; in which they continued notwithstanding *1 Tim.5.*
 but from five and twentie yeares to fiftie. But ours *17. &*
 is mentall and verball, and never at an end: That God, *1 Tim.4.2*
 I say, should leave these Ministers to the mercy and charity
 of men, to be provided for by the Almes and charitable

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Benevolence of the ill disposed people of the last times; whom he foresaw so to love their pride, pleasures, and lusts, that they would rake and scrape by hook and crook not onely one from another, but from his heavenly Majesty also; although the Lawes of former generations, had as firmly estated and established him in his possession, as the Lawes of Man, with the Curses and Imprecations of those that endowed God Almighty could possibly estate, and stive an interest unto him.

And the rather, if we consider that he foreknew, that even many that would professe Religion in an exacter way then others, would yet pretend, his Ministers should have a competency, (*Sir Thomas Seymor*, before mentioned did to *Henry* the eight) which when it should come to their Standard, would be a base unworthy Salary, able onely to preserve a Minister alive in a thousand wants, while he doth live, and to leave his Wife and Children to beg after his disease. And the Lord fore-knew the ungodly reason, would be pretended, *viz.* That Riches in the Clergie are not suteable to the simplicity of Christ, and his Apostles: A plausible thing with foolish people, That since Christ died on the Crosse, never think a Minister in his Element, unlesse he be in prison, or on the Pillory. But alas! was the Povertie of Christ and his Apostles any part of their simplicity? Because our Saviour that was heire to the Crowne, which was usurped by *Herod*, was kept from it, must a Minister, that hath an inheritance be put by it and given to another, because it is more agreeable to the simplicity of Christ, who was so dealt withall? I had thought our case living under Christian Kings and Lawes had beene different from the case of Christ, that came to be a man of nothing, by voluntarie subjection, to work out our Redemption; and neither to teach

teach us to become begging Friers, nor you to become cruell persecutours, and crafty, and bloudy *Herods*. And I did think, and do think, that there is nothing necessarie concerning the simplicity of Christ and his Apostles, but binds every common Christian, to the very Kings and Princes as well as the Ministers of Christ: neither do I see any thing in the Scriptures to the contrary, nor in right reason: neither why hundreds and thousands by the yeare, should be thought fit enough, for an ordinary Gentleman, or Citizen, sometimes a Duncce and a fordid fellow too, and suteable enough to the simplicity of Christ and his Apostles, in them; and that there should be no suteableness in Ministers as wise, as godly, as charitable as other men, unlesse they be kept down in beggerie and povertie. It is a thing hath guld the world much, in point of Church-government, That the Apostles times, and matters of fact, incident to their conditior under persecutours, are accounted Rules for the kingdome of Christ: whereas Lawes be our Rule, and their Examples binds us no further, then the things they give us examples in, be examples of morall Duties charged upon us by Divine precept, the onely thing commands a duty, and forbids a sin, and makes its transgression sinfull. Rom. 3.

It were therefore a worthy work and fitting a Parliamentary Reformation to think of restoring the Tythes to the proper owners (for they are now in an improper hand) rather then of taking away the residue of the Lands, that having escaped the Talons of the Harpie, remain yet to the Clergy: especially considering, That the impropriations are one main cause of scandalous and ignorant Ministers in many places of the Land, which thing (blessed be God) the Parliament proposeth a redresse of; and which how the impropriatours will answer to Christ, in the day of

of judgement, (when all the soules that have perished, through want of sufficient maintenance for a sufficient Ministerie, by reason of their Sacriledge shall be required of them) let them bethink them.

Gal. 3. 15.

The Lands of Cathedrall Churches, are the Requests of men dead long agoe, with fearfull Imprecations made against those that should alter their Wills and Testaments. Now the Apostle saith, *If it be but a mans Testament, no man altereth it.* No man? Why, there be many men now set that way, and they pretend zeale in Religion and a purpose of doing God service, in so doing too: Why then saith the Apostle, *No man altereth a mans Testament?* Surely his meaning is no man ought, or no honest man will alter the Testament of a man that is dead, his Will being made lawfully, though haply, not so wisely or conveniently as it might have been, nor to so good a purpose as he might have bestowed his goods and Legacies, or Lands: for, That which he might lawfully have done with his goods while he was alive; there is no reason, if he bequeathed them to the same purpose, when he dyes, but his Will should stand and remain to that use, after his Death, as intemperate, as if he were now present and alive to dispose his Beneficence.

But you will say unto me, They may be better imployed in some other use, as, to mend the maintenance of preaching Ministers; and that now they serve onely to support idlenesse.

And I say unto you if you phansie any thing better or know any other good work, either better in truth, or better in your conceit, and esteem, on Gods Name, give something of your own to the maintenance thereof, permitting them that be dead, to enjoy their own Will and Desire, in that, in which they put you to no charges.

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We know, that Christ our Lord, who was *wisedome*, and *Justice it self*, in that Parable, takes it for an undoubted Maxim, that a man (in a lawfull way, may doe what he will with his own : for giving a pennie to him that laboured but one houre, and a pennie also to him, that endured the heat of the Day ; when this man murmured, that the former was equally rewarded ; the Master pleads his own lawfull liberty, for the disposure of that which was his own, contesting with the murmurer, as a man of an evil eye, at his goodnesse and bounty towards the other ; and maintaines his owne displeasure, in that he had not injured the other of his liberality. By force of which passage, this is emergent, That if men be disposed to honour some of the Clergy, although not labouring so swea- tily in the work of the Ministerie as others doe, if the con- ferred honour be of their own charges, there is no reason, why any mans Eye should be evill at their goodnesse, who, by the common right of Nature and Nations (that hold propriety against Anabaptistical community) may do what lawful thing they will, with that that is their own, even as others doe daily who though they give nothing to the Clergie, yet commonly leave estates of great amount to men, that obtaining these estates, give over all imployment, laborious and profitable in the com- mon-wealth, and live idly, and like Drones ; and yet no man questions the gift of their friends, nor their unprofit- able life, although they be but burthens to the earth : nor talk they of a better imployment of the things that hath bin be- queathed to them : notwithstanding the Persons, peradvent- ure, be Idiots, Sots, debauched persons, and such as be not onely idle, and unprofitable, but wicked and noxious to those among whom they live, basely wasting, and con- suming, in drunkenesse, whoredome, and riot, that great

substance thus befallen unto them : many of which kinde of men we have, that call themselves Gentlemen, who are not of the worthy descended Gentry of the Land, but a disgrace to that Name and Title . and yet no man grudgeth them the fortunes left them by their Benefactor, sometimes no kinne to them at all : much lesse doth any of the people wish, or once speak of the taking from them that that they possesse . but think it both just and reasonable they should still enjoy that that was given to them ; and the contrary injurious both to the living and the dead.

Secondly, this is that that makes men so barren in these daies, in giving any thing to the Ministry, or to other pious support of Gods service, because they see no assurance, the things they would should continue to the end of the World, shall continue three Generations after them ; but, on the contrary, that the Wils of Men of former times, be altered, perverted, reversed by succeeding times, according as they phantasie, and to save their own purses, or to enrich themselves and their posterity on the maintenance, God call, his own portion.

Thirdly, I say, they gave their Lands to such and such a Church ; for such, or such a service of God, that in their darke times was most in use, and in their intention, and as they were instructed, most honourably to God. Now, if we in times of greater light, see better service may be done to God, by the same Persons, viz. Deanes, Canons, Prebendaries in the same Churches, thus endowed ; on Gods Name, let us reforme those persons, and put them on such employment, as is competent with the Will of the Dead, in the same Churches which they endowd ; and not take away the maintenance that is consecrate to Gods service, nor that service neither to which it was given, but
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onely superadd some service to the former, remembering the charge of God to *Moses*, That *Eleazar* should take *Numb.* the Brazen Centures of the seditious Levites, which God *16.37.* appointed them not to make, nor appointed that service to be so performed by them, yet must they be searched and scraped out of the Dust and Ashes of the burning, to make broad plates, for a covering for the Altar, and not to be turned to any private use : for, saith the Text, *They are hallowed* (that is consecrate) to the Lord, although in a wrong and preposterous way.

Now this may be done with the Cathedrall, in my apprehension, with great glory and beautie to the Christian reformed Religion, in this, or some such way.

First, Where every Cathedrall hath Revenues enough, to maintain the Deanes, Canons, Prebends, without any other Cenefices, that have cure of Soules, let them drink the water of their own Cisterne, without drawing from any other Well, and be denied the possession of any Ecclesiasticall endowment, and kept to their motions within their own Sphere, *id est*, their Cathedrals.

Secondly, whereas everie Prebend that hath a Corps, might afford a sufficient maintenance, but that it is let out at present, in a long Lease, for a small Rent ; some one singular Prebend, now and then making benefit of of a great Fine, to whose Let it falls ; the Lessee living bravely, on the Lease in the mean time, and the Prebend having little yearly Income ; It would do well, to raise a yearely maintenance, of one hundred, two hundred, or three hundred pound, *per annum*, or as much as the Prebend will beare. And where the Prebend will not bear it, as in small Prebends, or those that have no Corps, to put two or three of them together, and so lessen the number of them, or let the bigger help the lesser, that so there

may be a sufficient maintenance for everie Prebend, without any other Ecclesiasticall Living.

This may be done by letting the Prebends to the Tenants in Fee Farm for ever, onely yeelding such an Annual Rent, as the perpetuall Inheritance were worth to purchase, unlesse we can be content with patience, to suffer the Leases to run out nearer their end, till they would afford sufficiency of maintenance; which were the better way of the two, to produce a sufficiency for so excellent a work, as this may prove, if wise men have the handling of it.

Then Let everie Deane, Canon, and Prebend, be bound to residence at the Cathedrall Church, and therein to Preach duly in his course. Where let there be two Sermons everie Lords-day, and two everie Holyday, and one everie other weeke day; and these Sermons to be preached by themselves in their turnes, and not by substitutes; the case of sicknesse, necessary absence, or other unavoidable imployment or impediment onely excepted.

Fourthly, let these Prebends, when any of them is void, be fetched out of one of the Universities, in their turns; out of one Universitie this time, and out of the other the next time, of the Fellowes of the Colledges, of the best Learning and Life, that be willing to leave the Universitie; and let them have Libertie to marrie and attend their study at the Cathedrall, to preach, to answer all Books of Controversies that come forth, and be ready by often preaching and study of Divinity, to come abroad into the Church to some Pastorall charge when they shall be called.

Thus shall the Church, when any Church is void, have place, in everie part of the kingdome to repair unto, to fetch a Man prepared and fitted for the Ministerie, in a Pastorall charge. And so also shall many, that have not a capacity to live unmarried in the University, find a relief hereby

by to sustain them in honourable and sinlesse Matrimonie. And many good Schollers whose Gifts languish and die in the Universitie, without any benefit to the publick (because as the poore man at the Poole, they have none to help them out to the service of the Church) shall be brought forth by this meanes to the great benefit thereof.

Or, if it be not thought so fit; to make the Cathedrals Colledges of young Divines: it may to my apprehension, doe very well, or rather better, to make them Colleges of old Divines. God gave *Moses* charge concerning the Levites, that they should not go in to wait on the Service of the Tabernacle till twenty five yeares of age; and that from the age of fifty, they should cease waiting on that Service, and should serve no more, but Minister with their Brethren in the Tabernacle to keep the charge; and shall serve no more, *id est, tanquam milites emeriti*, they are exempted, from the carrying of Burthens, and other laborious works, and are now, *ad placitum*, in respect thereof; onely overseeing about the Tabernacle, and directing the younger Levites, or helping them voluntarily, as it seemed good to them, and as they found themselves able; without that tie and obligation, that lay upon the younger. Which hath in it, no doubt, a morality referring to the Ministers of the Gospel; whose labour is more consuming than that of the Levites, and requires a maturity of judgement in which respect, Saint *Paul* would not have a Minister be *νεώπυλος* so also requires it that strength of body and mind that in age & (the infirmities that a sedentary and studious life brings on assiduous & diligent preachers) are withered and decayed. Now it is neither fit that a Minister when he is worn out by labour, should live in want, nor that any particular Flock should want a pastorall supply, which some may possible be unfit and unable to, by age or sicknesse. Therefore now if it may so seem good it
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were not amisse, that the Cathedralls (everie Prebend being made a sufficient maintenance) might be a place of rest and ease to those old *Veterani*, that have served in the Ministerie: who may be chosen (in case of unfitnessse to a Pastorall charge) into the society of the Prebends, as any Prebend shall fall void) out of the Ministers of the same Diocesse, where the Cathedrall is: upon which choice he may give over his Pastorall charge to one younger, stronger, and more fit and able for the constant duties of a Pastorall Ministerie; and find both a remission from labour, in his age and infirmity, and attend upon the daily service of God, in the Cathedrall, and perform the dutie of preaching therein; which will not befall him so often, by far, as is requisite in him that hath the charge of a Congregation; which requires constant and unintermitted labour. And here also by this meanes, may younger Ministers or any other, in doubtfull and difficult cases of Conscience, finde resolution from experienced Divines; who, being many of them together, shall be able to give the better satisfaction. Yet I thinke it not fit, in my opinion, to deprive any, that are in present possession of any dignity in the Church, of that dignity so long as they live, be they yong, or be they old; but that the usage projected, whichsoever of the twain it be, may begin in them, that are in present possession; considering, that what they have obtained, they have obtained it in a way established, in their time, by the law of the Land.

And because the badnesse of our Government of the Church, comes from the badnesse of the Governours, and that from the bad Election of the Bishops. To prevent future mischief, it were good to reduce the Election of Bishops again unto the Election of the Clergie, to whom of right it belongs; to preferre one of themselves, to that
Government

Government (for peace and order sake) which is in them all *in communi*, by the ordinance of Christ, who bequeathed the Keyes equally to them all; and the prelation of one above the rest, is questionlesse, an Ecclesiasticall, not a Divine Ordinance. It were therefore fit, when any Minister is chosen into the number of the Prebends, that he be chosen of the Clergie of the Diocesse, a man of good Life and Learning, and one that hath been labarious in his Ministerie, and not under the age of fifty years. And then that the Deane and Chapter, with the Prebends of the Church, may have the free Election of the Bishop out of themselves, as of old they have had, and whereof there remaineth yet a shew, (though a meere shew) In the writ of *Congedelevie*, or, at least, that they may nominate two or three, and the King to preferre which of the two or three shall seem pleasing to him. By this meanes shall the Bishop be, in the fairest probability a fit Governor, and the Clergie the more willingly, and freely live under his Government, in whose Election they have had some hand and stroke; and the Bishop be the lesse likely to comply with the meere will and pleasure of Courtiers, whether Clericall, or Laicall, by whom now they are brought in o their Bishoprickes, and with whom they must comply or be removed to a worse, or poorer Bishoprick, then that they now possesse. Against which, provision would be made, and it provided, That no Bishop, upon displeasure be put from his Bishoprick and be removed to a worse, *dum bene se gesserit*; so shall they freely and without feare, discharge their Conscience, both in Government, and in Parliament: onely the case of their removall, carrying themselves well, would be thus ordered, that what Bishop soever dies, all the Bishops inferior to him in place and order of dignity, may be removed

ved the next to the dead succeeding the dead, and the next him, &c. and the now Bishop to come into the lowest and meanest Bishoprick: so shall we not have yong men set up in the highest Bishopricks, to the envie and disgrace of the elder, and more fit for superiour places: so shall the younger, by time, be fitted for places of greater dignity, and more coucernment in the Church: and so shall the Revenue of the King be the more augmented, (with the contentment of all the Bishops) by so many removes. And it would also be provided, That the Archdeacons, and the Deanes of the Cathedrall Churches may be chosen by the Cathedrall Churches themselves, out of the Prebends, formerly chosen by the Clergie of the Diocesse into the number of the Prebends: so shall the Convocation be brought into a better state then now it is, when both the Bishops, Deanes, and Archdeacons shall at the first bringing of them into the number of the Prebends, be chosen after fifty yeares of age, of the best men of the Clergy, by the whole Clergy, who, upon knowledge of their labours, and deportment in the Ministerie, have worthily elected them. For it cannot but be supposed, that such men will be more sensible of the good of the Church, then young fellowes, that lie gaping at the Court for these preferments, being proud, vaine, idle, and often wicked, and vicious, altogether unfit for, and unworthy of such high Dignity and preferment in the Church: and more unfit and unable to govern others that neuer yet knew how to govern themselves; and most uncapable of advancing Gods glory, and the salvation of the people, or to promove and further the preaching of the Gospel: these being things they never thought of sought after, or were acquainted withall.

Fiftly, and for the daily Service of the Cathedralls it is
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the Service of God; although, to speak the truth, it is in some part not fitly carried: and it is that Service, for the performance whereof, some part of the Lands were given. It would therefore be continued, but read plainly and distinctly, as in other Churches, without counterfeited voyces, or the mixture of Musicke or Muscally Responses in Prayers, that are of an higher straine than to be played withall: yet the Musick not to be altogether abolished, but used onely before or after, or in the middle; and alone, or in the singing of Psalmes or other Hymnes or Spirituall Songs, or whensoever for their sakes that delight in Musick, as *David* did; yet so, as it be no abusing, darkning of, or dishonour to the Service of God, or the understanding of the people. And for the Singingmen, they are Musicians, and Musick is a lawfull and a laudable Science; and some of them imploy themselves in the time they are not imployed in the Church, in teaching Musick to others. And the Choristers, being poore Mens Children, become by being taken into the Church, *fili charitatis*, and by the care and charge of the Church, may be bred up, for the service of it in Musick, if they be fit thereunto: and may be also bred to Writing and Cyphe-ring by the Singingmen, who would be chosen fit for that purpose: that so the Children, whose voyces faile, or are, for their capacity, unfit for the Service of the Church, may be placed out to be Apprentices, to some honest Trades and Occupations, by the Church, at her owne charges.

This, or some such way may be taken, for restoring of the Cathedrals, and making them profitable to the Church. But to abolish or destroy them, is just such a Reformation, as if Almighty God, seeing faults in mankind, to amend them, should sweep mankind, at once, from the

face of the Earth, as he did in the time of *Noah*; but promised to do so no more. Now if any choose rather to be like unto God, in the execution of that judgement, than in his repenting of it, liking no way but at once, to sieze on all, and to sweep it away; let him take heed God sweepe not him and his posterity, his House, and Name, and Memory from off the Earth, *That he be no more mentioned among the Sons of men*, Psal, 83. 12. Remembring withall these dreadfull Imprecations: on which, who so will reade the brieft, but excellent Paraphrase, of that learned Knight, Sir *Henry Spelman*, in his Treatise, *De non temerandis Ecclesiis*, written to his Uncle, by occasion of a complaint he made of the unprosperous successe he had in building upon a piece of Glebe, belonging to an Impropriation he had in his hands: it would move his Heart, unlesse it were more heard and sencelesse than the neither Millstone. Of which nature also, is the Prophetical curse of good old *Moses*, on the Sacrilegious enemies of *Levi*; against whom (after he had described *Levies* Office, *To teach Jacob Gods judgements, and Israel his Law; to put Incense before him, and whole burnt Sacrifice on his Altar*: and then put up a Prayer for *Levi* thus, *Be esse, O Lord, his substance, and accept the worke of his Hands*) he doth thus Prophetically denounce Judgement against his Enemies, *Smite through the Loines of them that rise against him, and of them that hale him, that they rise not again.*

And it is a thing to be thought on, That many ancient Families (as some intelligent men have observed) who inherited the Lands of their Ancestors *longa serie diducta a Majoribus*; when they took in some of the spoils made in Tithes and Glebe, by the Statute of Dissolution: their possessions quickly spued out the old possessors of them as a loathsome thing; the Bread of God proving as the Bread

Bread of deceit, gravell in their Teeth ; and the Portion of Gods Ministers becomming like Antimony, or some such poyson ; that, drank into the Stomacke, provokes such a nauceous abhorrence in it, that it never rests till it hath emptied it selfe both of the poyson that troubles it, and of whatsoever else before lay quietly, and in-offensively therein.

I could therefore wish, That all our Gentry that would preserve their Inheritances, without ruine to their posterity ; would beware they bring not any spoiles of the Church into their Houses, lest they be spoyled by them ; for they are like the Eagles Feather, by which the Ægyptians in their Hieroglyphicks signifie, *pe nitiosa potentia* ; for they are said to consume all Feathers among which they be mingled, as *Pierius* relateth of them.

And to preserve them from this sin, That they would have a Tablet hang up alwaies in the Dining-Roome, where they ordinarily take their repast ; in which should be drawn an Altar, with Flesh and Fire on it, for Sacrifice, with an Eagle ready to take wing, having in her Talons a piece of Flesh, with a burning coale at it, and something beside it ; and higher than the Altar, a tall Tree, with an Eagles Nest in it, and the Heads of the young ones discovered above the Nest, and the Nest flaming with a light fire about them, with this Inscription over the Altar, *Noli me Tangere, ne te & tuos perdam* : For things belonging to the Altar, will certainly prove a snare to the devourers of them ; and like the Gold of *Tholouse*, or *Seims* Horse, as Learned Master *Selden* saith, in his Review, ever fatall to the unjust possessors of them.

Concerning the increase of Preaching Ministers maintenance by these Lands, as some would have it ; I say, it is the shame of our Church and Nation, That in all this

time, there is not one able Preacher in every Congregation of the Kingdome; but that in many places, the people sit, as it were, in darkenesse and in the shadow of Death, through want of Preaching. And also a shame and sin it is, there is no better provision for them in many places where they be already: for there ought to be an honourable maintenance for every Preaching Minister as a reward of the Gospel of Christ, the Lord and Possessor of all the Earth. And enough would be for them in every place; but for the cursed plague of Improprations, together with the unjust and Antichristian customes, prescriptions, exemptions, Abby-Lands, and such like tricks of the Popes Legerdemaine; which, even men, that in things of an indifferent nature, cry out of Rome and Antichrist, can here be content to tread the step, the idle Monks, and filthy Nunnes, the crawling Vermin of the Pope, did tread before them, without any scruple of their Conscience. The Tithes are the most proper maintenance of the Ministry: and it were fit every Cocke should transerre the Water of its owne proper Cisterne: and to endeavour some increase of Preaching Ministers maintenance in every poore Vicaridge of the Kingdome; that way were to doe it the right and proper way. But while men talke of Maintenance for able Ministers, and thinke not of allowing any thing, to that purpose, out of the Tithes, that have been unjustly taken from them heretofore, and are yet as unjustly and unconscionably detained from them, in hands improper for them: but think to mend them out of other Lands of the Clergy; who will thinke this talke the talke of Men truely Religious, and not rather an imitation of the Pharisees Hypocrites, *That Lay heauie burthens on other mens shoulders, which they will not put forth one of their own fingers to touch, Mat. 23. 4.*

When *Auramah* offered *David* his Threshing-floore, to build an Altar on, and diverse other things immittently for the Sacrifice; *David* would not receive it of gift, but would buy it and pay for it; saying, *God forbid I should offer Sacrifice to God of that costs me nought*, 2. Sam. 24. 24. And shall we think we have acquitted our selves well in Reformation, by taking away the Lands and Glebe and Tithe, given formerly by others, or by giving part of those Lands to the maintenance of painfull Ministers, that were wel enough content with the Tithes & Glebe they had before, if we could have let them alone, and not have gone on in the deformity the Pope had brought upon them: but been content to have taken them away from the Abbies, in the Dissolution, and have restored them to everie Pastor and Vicar, which was our dutie; and the defect whereof will continue a Sinne upon our Nation, while the Impropriations continue, which yet I doe not see any desires of amendment in: For, though we talk of nothing more then Reformation; yet we think of nothing lesse then effecting any part thereof by any cost of our owne, but of robbing *Peter* to pay *Paul*, and in stead of making any restitution of that violently taken away before, we bethink us of seizing into our hands the possessions left behind, that hitherto hath escaped our fingers, which other before us, have bequeathed to the Service of God, without any Burthen of one pennie to be laid on our shoulders. A practice doubtlesse, discovering no heartie good will to the Preachers of the Gospel; but with an evile eye at the prosperity of the Clergie: which some expresse, when they say, *If their Revenue were lesse, they would be better, and do more Service to Christ and his Church*. Whereas I know not, why there should be supposed an inconsistency of Grace, and a desire to glorifie God with riches, more in a rich Clergy Man,

Man, then in a rich Layman : and Times and Histories, and experience afford us examples of rich Ministers as painfull as any that be poorer ; and of as idle and wicked, and proud poore, as be any of the rich, and of as ungodly richmen of all other conditions, and unprofitable, as griping Usurers, as vile Oppressors, as cruell and unjust Lords to their Copyholders and Tenents, as ordinary violaters of Parliamentarie Lawes, as well as of Divine Lawes, as any rich Clergy Man that was ever in the Church. Certainly Sirs, if a man have Riches, he may doe the good he cannot in povertie, and goe the more chearfully, through his calling, if God sanctifie his Riches by his Grace ; without which, it is not Poverty that makes a Man the better. The truth is, both Riches, and Poverty, are Rocks on which many split, both Ministers and people ; and *Agu's* prayer is best, *To be fed with food convenient*. And if, letting that alone, to the Clergy that be Rich, that God hath given them, Men would take care, that poore Ministers, might be taken off from the distractions of Poverty, by their cost, that ought to be at the cost ; all the preaching Ministers in the kingdome would thank God, and think they had lived to see that happy day, which many have desired to see, but never saw : and which I fear mine eyes shall never see, while they shall enjoy the light of the Sunne.

It would therefore be a good work of us, to pray God our Parliament would bend themselves, this way, a way that would be much for the honour of that great assembly, for the safetie of the King and State, the Land, and Nation, and the preserving it from the fearfull Judgements of that God, so that hath threatened a Curse on a whole Nation.

Nation, for this sinne of Sacriledge; Hee being a God that roffeth to hate Robbery, for Burnt Offering; and to let that alone, that yet the Church enjoys; and to thinke of some way for the reduction of Tithes, the proper maintenance of the Pastorall Ministry againe to the Church, for their support and encouragement, that labour in Preaching.

First, Beginning with the Bishops and Cathedral Impropriations, and restoring the Tithe to every Pastor where it is impropriate, together with such Glebe, as belongs to every impropriate Church respectively; considering, That these are not part of the Lands given them by pious Men, but a continuation of the Sacriledge, and violent Ablations of the Pope: whose sinne is but maintained alive to this day, in the Impropriations, what Statute Law soever hath succeeded, to confirme the retention of these Sacred spoiles: *Mutavimus fures non furtum.*

Secondly, and for themselves. First, either restoring them freely againe, as some pious and consciencious men have done, and as they may doe, by an Act, with greater justice, than they can take one foot of ground from the Church; because Church-Lands are the gift of others, given lawfully, of that that was in their power to give onely, and with which no Man may meddle, now it is given more than before, when they were alive and possessed it; but the Tithes have been violently taken away, by their own Act, and are acknowledged (both by the invented Law-terme of Appropriation, and by the common name, more properly given them in ordinary speaking, viz. Impropriations) to be improperly handled or usurped.

Secondly, or else by setting on foot the Tcoffees for
Impro-

Impropriations (one of the best works that hath been undertaken, in this last age of the World) that they, in time, may buy them in; if (at least) any Man will now give money to that worke, which may be doubted, if the Lands remaining should be alienated: for how can they expect the good they ayme at shall continue, and the Tithes not be taken away againe, after they have bought them with their owne money, and returned them to the Ministry a second time, if they shall see so little regard had to things already bestowed on them, at the cost of others; and so small consideration had of Christs Ministers, and such a low account made of them, as Men *de face plebis*, not worthy, peradventure, to bee compared with the Groomes or Horse-keepers of great Personages; but rather to be likened to the dung of their stables, which the Groomes (who are most *ad hæc idonei*) were wont to sweepe away from the face of the Earth, and cast it to the Dunghill, the filthe of the World, and the ofscouring of all things, as the Apostles were accounted by Pagans, when they lived amongst them, a people unworthy of any esteem, or thought, both base of birth and breeding, not onely *humis serpent*, but like *Job* his abject, the sonnes of villains and bondmen, more vile than the Earth they crawle upon, fit for nothing, but to be exposed to the spoile and rapine of catch and snatch, worthy onely to be bought, sould, undone, and beggerd, given away at the pleasure of men, as men unworthy of that common Justice, that all other subjects enjoy: even the very Sacrilegers themselves, in their Impropriations: which many men doe think, though erroneously, can with no Justice be taken from them. Yet t'were good to set up these Feoffers; if, peradventure, God may move the
Hearts

Hearts of men to give to the worke, and leave the successe to God; that so, in time, by Gods blessing, the Impropropriations may be bought in: and the meantime till they can be bought in, The Feoffees may advance, as they did sometimes, in a just and godly way, the honour of the Gospel by sending painfull and godly Ministers into many great Congregations, starved before by reason of the Impropropriations; which, without question are one of the unjustest, and absurdest things, and one of the greatest sins of the Land, at this day except not Non-residency, though it be one of the great Banes of the Church and rub in the way of the clear and free passage of the Gospel, by the preaching of it which it might have gotten into before this time, since the rise of it in this Nation, had such a godly care been taken for it, as ought to have been taken that way, and if the furtherance of this work, concerning the reduction of Impropropriations be approved; two things would be thought on, very available to advance it.

One is, the removing that great rub in the way, to many that are willing freely to restore Impropropriations, that is, the Licence of Alienation, that they may not be put to great charge, in purchasing Licences to restore the Tithes to the Church; and also to facilitate the Feoffees in their buying, in what they buy; that the money entrusted with them may go the further, in accomplishing their intention that give this way.

The other thing is, that a certain rate may be set on the purchase of Impropropriations, not to be exceeded, and that it may not be Lawfull, for any Man, upon the tender of that value, to refuse to part with his Impro-
E priation:

priation: without which provision, covetous men, when they see the worke begin to thriue, will take advantage, to inhanse the value of their Impropropriations, or on other respects, refuse to part with them, in places that are most Populous, and where there may be the greatest good done, by a Preaching Ministry; and so, either prevent the maine intentions of our Parliaments; which is, To settle a Preaching Ministry, and to advance the knowledge of *Christ Iesw*, or at least, retard the Work, and make it move forward more slowly than is convenient.

God grant the Parliament the assistance of his Grace and Blessing, to atchieve this great worke, in an Holy and Just way. But for the things that yet remaine to the Clergie, God grant them Wisedome, to see the Injustice and Impiety of the Peoples desires this way: who are, for the most part, led by wicked Passions and distemper, rather than by reason and Religion: especially, at this time, wherein the Brownists much increase, & abundance of People look that way, and, with all their might, cry down the maintenance of Learning; desiring an Anabaptistickall Liberty, to doe every man what hee lists: which Liberty will not be obreynd, till the Clergy be brought to live on Almes; which is the thing they ayment at, and call it, a Maintenance ordained by Christ. But I hope, the Wisedome of our Sages, being of a sublime and Noble Straine, will be enabled to discern that Inscription, that is writtten on all things consecrated and devoted to God; (which, after devouring, he accounts his Portion, and Sacred to himselfe) *Noli me Tangere, ne te pardam;*

perdam ; that they may feare, and Learne to do no more
presumptuously in this kinde, as some have done, that
have gone before them ; who have given their ac-
count before now, to that Judge, to whom
they also shall give account,
in due season.

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FINIS.



...that they may love and desire to do no more
...in this kind as some have done that
...they shall give account
...in the last
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*



FINIS



